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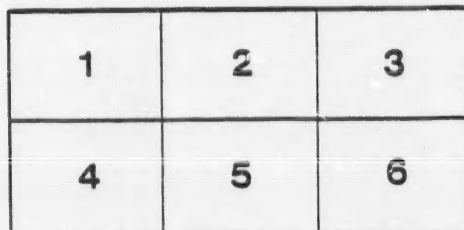
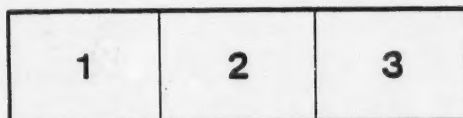
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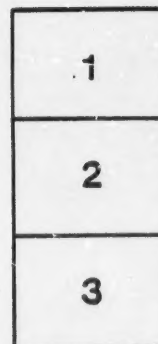
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NEW YEAR'S ADDRESS

CONGREGATION

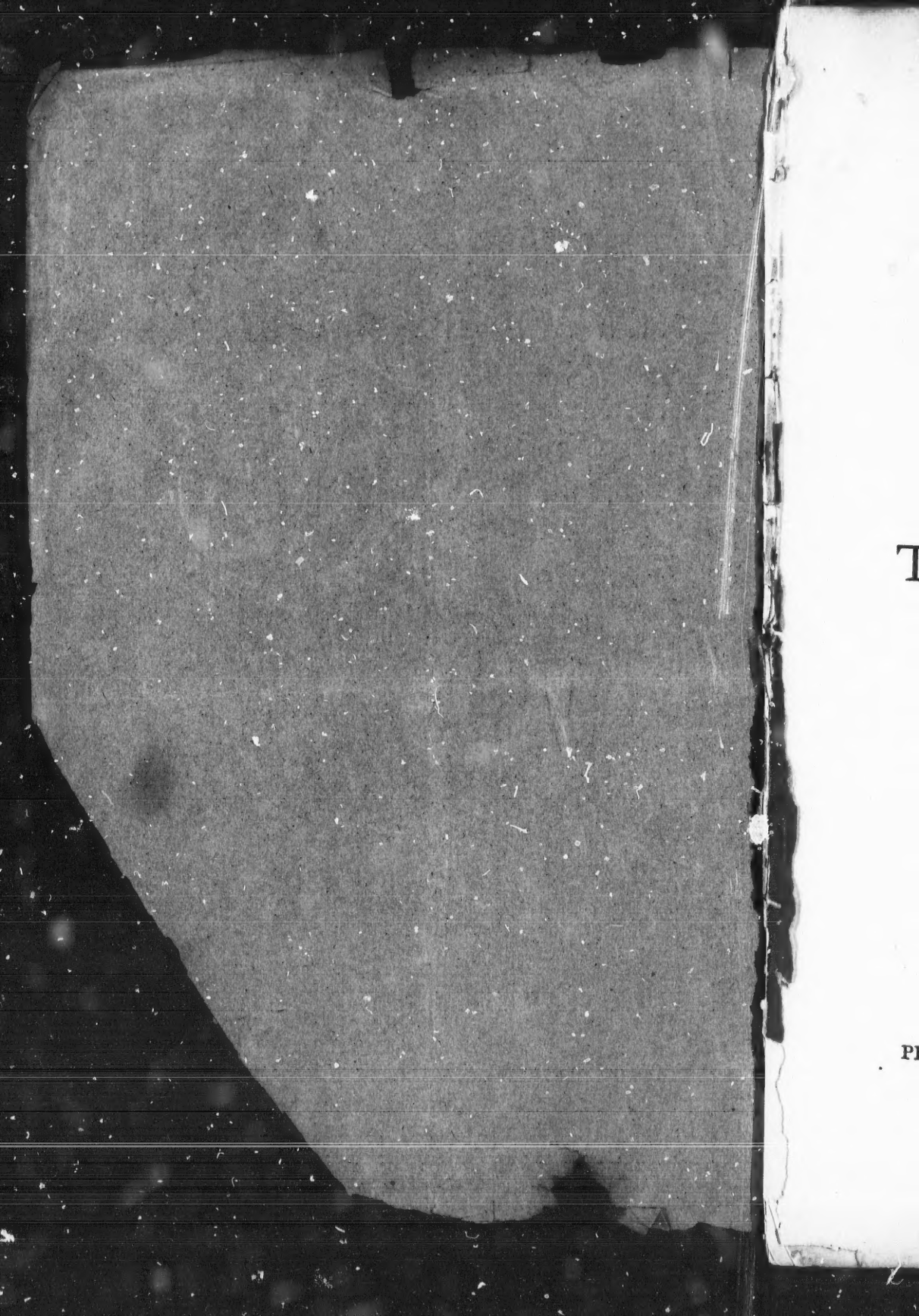
Trinity Church (Free)

HALIFAX, N. S.

“THE POOR HAVE THE GOSPEL PREACHED TO THEM.”—*Matth. xi. 5*

HALIFAX, NOVA SCOTIA.
PRINTED BY JAS. BOWES & SONS, BLDG. 10.

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NEW YEAR'S ADDRESS

TO THE

CONGREGATION

OF

Trinity Church (Free)

HALIFAX, N. S.

"THE POOR HAVE THE GOSPEL PREACHED TO THEM."—*Matt. x1. 3.*

HALIFAX, NOVA SCOTIA.
PRINTED BY JAS. BOWES & SONS, BEDFORD ROW.
1875.

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1875

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NEW YEAR'S ADDRESS.

To the Congregation of Trinity Church :

MY DEAR FRIENDS,—

Two years ago, I addressed a short New Year's Letter to you, as had been my custom in my former Parish of Lunenburg, and since my connection with you; and I am led to renew the practice, by the kind enquiries of many of you, for the expected visitor to your dwellings. But how many eyes that read my last, are now closed in the silent grave! How many, then, in full vigor of mind and body, bustling to and fro in our streets, have vanished from our midst, and their names must be sought on the cold tomb-stones of the cemetery? Some have gone where none but the all-seeing eye can discover their wasting forms, and lie in the caverns of the mighty ocean; from whence, however, they will as surely come forth, on the great rising day, as if loving hands had shut them up within some ornamented enclosure, and planted the earth above them, with the choicest flowers that grow in our gardens. Yes Brethren, I need not tell you, that since I last took up my pen to address you, trying changes have passed over many of you. Perhaps it has been the loss of parents or husbands, or a loving wife, or dear children, or attached friends, who helped to make your lives happy. But whatever the cause may have been, you have had your dark hours, your tears and your heart aches, it may be in the last two years. Have they left a sanctified influence on your minds? "No chastening, for the present seemeth to be joyous but grievous, but afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby saith the word of Him that comforteth them that are cast

down." Has that been their effect upon you? Has your experience in the school of affliction brought you nearer to your God and Saviour—made you more deeply sensible of the vanity of earth and the importance of eternity—working out your own salvation with fear and trembling—seeking more earnestly an inheritance among the Saints in light? No period is unsuitable for such enquiries, but none more fitting than the opening weeks of a New Year, with all its uncertainties before you.—Make haste then, dear brethren, and prolong not the time to make your election sure. Rest not until, by faith and prayer to Him who is "the Way, the Truth and the Life," you have secured that "Anchor of the Soul, sure and steadfast," that will keep you safe amid the storms of life, in the solemn hour of death, and in the day of judgment.

In the Providence of God, we are never left without bright examples to stimulate us all in our Christian course, some more prominent than others, whose light has shone more brightly than others whose "record is yet as surely on high."

Two such have lately left us and passed to the better land—entered into that rest which "remaineth for the people of God." Two, whose praise is in all the churches, and whose removal is lamented by all classes and denominations. The life-long benevolence and untiring zeal, in all works of piety and charity of Mrs. Uniacke, widow of the beloved Rector of St. George's in this city, and Miss Cogswell, should be had in remembrance far beyond this generation. There are still many among us who were eye-witnesses of the self-sacrifice and unwearied care bestowed by the two first of these bright patterns of christian graces, on the sick and the dying in the dark days of the cholera in 1834, when every tenth resident was swept away. Let not their honored names be forgotten. And so with her, who devoted her pure and single life and her means to the cause of Christ and His church

and to all that was worthy of support. If we enquire for her monument we shall find it in her charities, which she fostered and to which she gave her time and care and attention, not forgetting even the most degraded inmates of our prisons, or the most wretched tenants of the Poors' Asylum. The young and old were the objects of her care, and it may be truly said of her that she "went about doing good," thinking of herself last of all. By the grace of God she was what she was. By the same grace we can at least earn the praise of that woman in the gospel, who "did what she could."

It is to stimulate you by such examples, in the great work of godliness, that I would now stir up your pure minds by way of remembrance, while I can.

It is a solemn thought that "every one of us must give an account of *himself* to God." That we must individually live, or die forever, according to the choice made now.

But it is also a most cheering and comforting thought, that we have to do with a personal Saviour, who takes us as his own. That we are, each one of us, brought nigh by the Saviour to Himself, and none can pluck us out of his hand. So that each individual believer may say with St. Paul "I know in whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that Day." The words of Job who lived 1500 years before Paul, contained the same reliance on a personal relation to Christ: "I know that my Redeemer liveth, and that he shall stand at the latter Day upon the earth, and tho' after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for *myself*, and *mine* eyes shall behold and not another."

Words cannot more clearly show how Saints of old identified themselves with the Saviour.

And so may the Christian now, if he be a Christian indeed, feel that he is "one with Christ, and Christ with him."

Not merely as one of a great multitude, in a general sense, to be gathered before the Throne, but as personally near to the blessed Jesus, Lord of all, as if there was no other soul in the wide-world to be saved but his. This will bring you "joy and peace in believing." Labour and pray to have such comforting sense of your relations to Christ, and then, come life or death, weal or woe, you may "go on your way rejoicing."

We can all likewise do something to brighten the dark scenes around us. If we have not the means that some have, we yet can raise our "two mites" which met the approbation of the Saviour. Or at all events we can speak a kind and soothing word, and point some sorrowful soul on high. However limited our sphere, let us all try to make somebody the better for our presence in the world, that we may give up our account with joy and not with grief on the reckoning day. We have two years less to spend here than when I write you last. Let us gather the fragments that remain, of time, and opportunity, remembering that the Master cometh to take account of his servants.

I congratulate you on various improvements in the externals of our worship in Trinity, since my last address. By the munificent liberality of T. A. Ritchie, Esq., we have acquired the venerable and splendid organ, which so long aided St. Paul's in that part of their service, and its introduction into Trinity has led to a great improvement in our choir, under the able tuition of Mr. Pemberton, so that many more than formerly, are attracted to the Church, where, we trust, they will derive profit, whatever might be their motive in coming within its doors.

We owe an obligation to all connected with this important and delightful branch of public worship. It is hoped that the apostolic direction will ever be duly attended to.—"Singing and making melody in *your heart to the Lord*." Without that, the choicest music will not be pleasing to Him. But

where the heart is an accompaniment, the simplest strains will be acceptable. When I wrote to you last, the debt on this Church of \$16,000 had been transferred to St. Paul's. This was felt to be a burden too heavy to continue, and the energetic Rector of St. Paul's was equal to the emergency, and by his active exertions, seconded by the generous liberality of members of his attached congregation, he soon raised a sufficient sum to relieve all anxiety on that score. Since then we have ascertained that by the munificent bequest of the late lamented Miss Cogswell of \$4,000, we can pronounce the "Church of the Poor and the Stranger" to be entirely free from encumbrance, for which, we all should be duly thankful, cheerfully contributing now to the current expenses, by the Sunday collection, in which however, many are backward. Let it be regarded as a religious *duty*, to contribute of the ability which God giveth you, not grudgingly or of necessity for God loveth a cheerful giver. Moreover, we should aim at the early erection of a Sunday School-room on the lot adjoining the Church, to save the necessity of using, as we now do, the Sacred Building.

And let me urge upon you all, the duty and the privilege of availing yourselves of all the religious advantages now provided to your hands. Never omit attendance on the public worship of God, if it is possible to be there.

Too many content themselves with coming once on the Sunday, as if afraid to get too rich a blessing. And as to our Wednesday evening service, I regret to say that the attendance is far from satisfactory. I have always found it good myself to have such a mid-week reminder, of things eternal, while surrounded by the ensnaring and engrossing influence of things temporal, to aid in maintaining the Sabbath impressions, and I do hope my friends, that in future you will encourage us, and profit yourselves, by coming in larger numbers on *every* occasion of worship. You have two of us

now, instead of one, as formerly, working for your spiritual benefit, and we desire to see a double amount of all good works as the result. Not forgetting that though Paul may plant and Apollos water, it is God alone that can give the increase.

Without His spirit we can do nothing. But then, He expects us to use with all diligence the means of grace. When St. Paul told the Philippians to work out their own salvation with fear and trembling, he also told them that it is God that worketh in us both to will and to do of His good pleasure.

Show your faith then by your works. Act as if all depended on you. Feel as if all you can do is in itself nothing. How is it dear friends with you as to the various duties of the Christian life? There is the Lord's Table spread before you regularly every month. Are you regularly there to do as your Lord commands you? While I am thankful to say that many are never absent, I must sorrowfully add that many are never present. Many in whose lives and conversations I can see no reason why they should refuse to come. Once more suffer the word of earnest exhortation to complete the round of your church observances. Baptism, Confirmation, and the Supper of the Lord. The two first have long since been observed by most of you, why not the last, the most important, the dying command of your blessed Lord.

Suppose you were to die to-night, what could you say for your neglect? and remember too as you learnt in your catechism, this Sacrament is for the strengthening and refreshing of your souls for their conflict with the world, the flesh and the devil. How can you expect to come off conquerors in that great battle if you put not on the "whole armour of God." You have heard all this over and over again in public and private. Be ye doers of the word henceforth, and not hearers only. Come ye that have been confirmed years ago. Come

all that would be saved. All things are ready, and there lacketh nothing but the guests to sit down. Lose not another opportunity lest it be your last. I have often been called to the bedside of dying ones who had put it off too long, and before they could obey their Lord's command, Death has borne their souls into his presence. Then, as to more private but most important duties. Fathers and mothers! have you family prayer morning and evening in your households? This is like a daily sermon to all, extending in its influence to generations unborn, who will be likely to do as they were taught themselves. If you have not yet begun the holy practice, do so now, and a blessing will come of it. Our blessed prayer book will supply the best of forms, but others can be had. Then there is the all important duty of "Searching the Scriptures" never more important than now. We live in days of infidelity, open and concealed, even here in our midst—in high quarters and low. The book of God is cast aside by some—distorted and perverted by others. God forbid it should be so with any of you. It is one of the glories of the church to which we belong, that she sets before us the open Bible, and not only permits, but commands her children to read, mark, learn, and inwardly digest it, as says the church's Lord. I beseech you, one and all, not to read all other books except the Book of God, as I fear the manner of some is. But daily resort to it as the mariner to his chart, to guide you over the waves of this troublesome world. It is a lamp to our feet and a light to our paths. How can we get along safely without it. And pray for the spirit of God to open your eyes and hearts to receive its wondrous contents. Yet in how many houses is the Bible neglected, or left to grace as a gilded ornament, the parlor table,—while the newspaper or the sensational magazine is in the hands that ought to be holding the Bible, at least on the Sabbath day.

But besides all this, and essential to the success of it all,

is private prayer. I hope none of you forget this. Never begin, continue, or end the day without it. "Enter into thy closet, and shut thy door and pray to thy Father in secret, and thy Father which seeth in secret will reward thee openly." Your closet may be any private place. Isaac's was the broad field. The sailor's may be his vessel's deck. The soldiers his pacing ground to and fro at his post. But if no place of retirement is at command, retire within yourselves. Dart up the pious thought to your God. Not many words are wanting. The Publicans "God be merciful to me a sinner" went straighter to the Father's throne, than the long-winded boasting of the Pharisee. If you are necessarily in the room with others, take care you not ashamed to offer your accustomed prayer. Remember who has said if we are ashamed of Him, he will be so of us on the Great Day. The cowardly christian will come short at last, while he that marches boldly on, generally gains the respect even of the scoffer, and is sure of the favor of his God.

Let nobody laugh or ridicule you my young friends out of this, or of any part of your religion, taught you perhaps, by those who are now in their graves, but whose memory ought to be sacred in your hearts.

Now dear friends what shall I say more. You have heard all this before, perhaps, but we are apt to forget our good lessons,—seldom the bad. Therefore one object of these plain lines is, to keep alive in your minds, by the occasional turning up of this little tract among your books, (after I am gone perhaps) wholesome thoughts of good things. The Bible says "Cast thy bread upon the waters and you shall find it after many days."

Remember, the Lord says "go work *to-day* in my Vineyard." He bids us all work, you see, and work *to-day* while it is called to-day, before the night cometh when no man can work. That day with many of us is nearly over—

With all, the hours of work may suddenly close.—Let us seize them as they fly. Work for the Church of God. Do your part for every charitable object, for whatever will benefit the souls and bodies of your fellow men. Bear one another's burdens with your sympathies, if nothing else, and so fulfil the law of Christ. Especially let me urge your co-operation in fighting the great enemy of the souls and bodies of mankind, of this and every community. I have been engaged in that fight for 43 years, and hope to continue so until my dying day. You know we have a Total Abstinence Society attached to Trinity, with a goodly number of members,—but they do not work enough—they do not attend our meetings regularly. Wake up, my friends, and try to put down the foe, and save some poor drunkard, or arrest some one in danger of becoming so, and thus make happy some father, mother or wife now made miserable by the accursed thing. You will not be alone in the noble work. It is going on gloriously in England, Ireland, United States, and our own Dominion. Especially here in Halifax, we have many zealous leaders and many good soldiers. Keep on then and victory will be ours. Remember that each one of us is our "Brother's keeper," and must do our best to keep him from a drunkard's grave.

And now my dear young friends I need add no more. My heart's desire and prayer for you all is, that you may glorify Him in your bodies and in your spirits which are His by creation and redemption.—That you may hold fast the profession of your faith without wavering, ever looking unto Jesus as the way, the truth and the life, through whom alone we have access to the Father, and a title to the inheritance incorruptible, undefiled and that fadeth not away.

What better can I wish you than this. We must all e're long have done with this world and be ushered on the eternal scene, and whether we have much or little here, whether we

are rich or poor, high or low, will matter little then. But 'o be Christ's—to have his mark in our foreheads—to be welcomed by him with “well done good and faithful servant enter thou into the joy of thy Lord,” will be the one thing needful. Now is our accepted time, now is our day of salvation. Remember we can only reap that which we sow. This is our seed time. Then will be our harvest. How needful to watch and pray always. Our great adversary, the Devil, is still at work to try and seize us for his own; but greater is He that is for us than he that is against us. In the world around us temptations abound, but over them all we shall be more than conquerors, through Him that so loved us as to shed his blood for us all. With the shield of faith, and the sword of the spirit, which is the Word of God, and the helmet of salvation we need not fear. We will be able to say at last, “I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them that love his appearing,”—which last words show that the humblest believer, if a believer indeed, loving his Lord, may have this blessed hope as well as the great St. Paul. May such confidence be vouchsafed to you all, when “the hour of your departure has come, and you hear the voice that calls you home,” so that we may rejoice together for ever more.

As perhaps you will be desirous to know something of the work going on in Trinity for the last two years, I subjoin a statement from my journal, not in the way of boasting, for God forbid that I should glory save in the cross of our Lord Jesus Christ, but simply for your satisfaction and in thankfulness to Him for permitting and enabling me to work at all in his service. In my 77th year of life and 51st of Ministry, I cannot expect to carry on my various duties as in times past, especially in that important branch of visiting from

house to house, always pleasing to me. But I hope the LORD will visit your hearts and souls with His spirit, and that will be better by far, than all I could do in that line.

“Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things and the God of peace shall be with you.”

Your affectionate Pastor,

— J. C. COCHRAN, D. D.

1 POPLAR GROVE,

January, 1875.

Pastoral Duties in the last two years.

	1873.	1874.	Total.
Baptisms	85	101	186
Marriages	42	62	106
Funerals	55	61	115
Pastoral Visits	2030	1900	3930
*Public Services	260	218	478

*These services have been shared since September 1873, with the Rev W. J. Ancient, who then became associated with me in Trinity.

Aggregate of Duties during my Ministerial Course.

Baptisms	3986
Marriages	1006
Burials	1315
Public Services	13478

FATHER, whate'er of earthly bliss
 Thy sovereign will denies,
 Accepted at Thy throne of grace
 Let this petition rise :—

“ Give me a calm and thankful heart,
 From every murmur free,
 The blessings of Thy grace impart,
 And let me live to Thee.

Let the sweet hope that thou art mine,
 My life and death attend,
 Thy presence through my journey shine
 And crown my journey's end.”

